

The Church News

Diocese of Pennsylvania

Vol. XXXIV No. 6

PHILADELPHIA, PA.

MARCH, 1945



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The Church News

OBJECT 1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.

Vol. XXXIV

MARCH, 1945

No. 6

Helpful Hints for Lent's Travels

By THE REV. EDMUND D. WOOD

"Behold we go up to Jerusalem."
"Then Jesus took unto Him the twelve, and said unto them, Behold we go up to Jerusalem."

This is the keynote and "call" of Lent. It comes from our Lord Jesus Christ. The Lord Jesus through His Church calls every true and earnest disciple to go up to Jerusalem in spirit, in soul and body. Through the centuries the Church has learned how to start us on the forty days' journey that we may travel with our Lord, and promises us a certain and sure arrival at journey's end. First, consider the start of our journey, the joining of ourselves to Christ and His friends. Yes, we become one with Him and His friends in Holy Baptism, but somehow our feet have carried us on many other paths—the path of the world, the path of the flesh and the path of the devil. Like all true travelers, we workers can spoil our journey by too great concern with ourselves on our pilgrimage.

Look now at a great pile of luggage that our Lord advises us to check in the great warehouse of useless furniture. This luggage is marked "*riches*." Many a pilgrim has failed to separate himself from love of money and tried even in the company of Christ to acquire His power by bribery and corruption. Many a pilgrim wanders far from the path to Jerusalem because time and money needed to help others is denied because the poor "rich man" needs larger and more expensive places to store his money. Again, some luggage marked "*riches*" has

choked the soul because its guardian always regards it as his to do with as he pleases even though that means breeding war and poverty.

Dear Pilgrim, on your left stands another huge warehouse where you had better leave that bag of yours marked "*pleasure of this life*." How many Christians lose their way because they need to retrace their steps to the starting point again? Repentance is the name of the way back to Jericho whence our journey to Jerusalem begins. In case, dear reader, you have been so long apart from Jesus that your mind is confused, take the path marked "Sacrament of Penance," seek out the minister there to whom you may open your grief and receive the healing medicine of Christ's forgiveness. The visit to the source of pardon should be made at the beginning of Lent; that is why the day before Lent is called "Shrove Tuesday."

Consider next, dear traveler, a few hints for our journey to Jerusalem with our Lord. First, consider your luggage—*travel light* is the watchword. Lighten your luggage of the box marked "*cares*." That is sure to drop a man by the wayside where he spends the rest of his life not going to Jerusalem but nursing all earthly cares. Even devoted churchmen find pleasures of life absolutely indispensable. We find in one man's bag the baggage of drink. No one seems able to persuade this chap that his baggage is surely destroying his usefulness to God and man. Yet, rich in the miracle of God's favor, many a pilgrim

has found the strength of God able to tear that horrid load forever from his soul and has been awakened to that life with God which results in a thirst only for God Himself. The true pilgrimage of Lent with our Lord does demand self-denial in respect to pleasures wherever these crowd out thought and energy necessary for our journey. Examine your worldly luggage and arrange your Lent rule so that you can travel with our Lord and His disciples to Jerusalem. Be rid of excess and sinful luggage.

May we offer here the "prospectus" of our journey? First of all, the prospectus has the largest circulation of any printed material—it is called the Holy Bible.

From beginning to end the book is a prospectus of our Lord Jesus Christ and His friends going up to Jerusalem. It took many centuries for God to show men patiently the Way to Jerusalem. In Lent's forty days, for our convenience, the Gospels are arranged so that we can keep our minds on the journey every day. In case you cannot go to church to hear them, read them and meditate upon them every day. This is the very best Lenten Book ever written and comes from our great high priest and chief pastor, Jesus Christ. Be faithful in this and you will be in the company—the gloriously happy company of Jesus and His friends going up to Jerusalem. Because you find the joy of living in His presence you will rejoice to share your experience with many

acquaintances despairing of life because all they look at is its evil luggage. This Lent save and give true riches to others by your support and extension of the Church. For the Church needs help to carry its Bible and its "Aid to Travelers" into every dark, dismal swamp where we can find those who either never have heard of the true way to Jerusalem or who have abandoned themselves to cares, riches and pleasures of this life and bring no fruit to perfection.

Our Lenten Journey requires and offers aid to travelers. At the "Travelers' Aid Station" will be found the bread and wine of holy communion to strengthen our souls with Christ's Holy Body and Blood as our bodies are by bread and wine. Here too the weary pilgrim receives the power and refreshing gifts of God the Holy Ghost through the laying on of hands. "Travelers' Aid" includes the Church's ministry to the sick. We see in Holy Unction the comfort, and often miraculous, healing of tired, sick bodies. Be sure this Lent to visit the "Travelers' Aid Station" whenever you need help.

Finally, as we toil up the long way to Jerusalem we come to a hill marked Calvary where all are gazing through dark and angry clouds at Him who has loved us even unto death, and allowed us to enjoy His marvelous friendship and companionship. Moved by envy and hate they have condemned Jesus and given Him to the executioners and the Cross. Our minds are so numbed with fear and horror we all forget His warning words when He asked us to go with Him to Jerusalem: "He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spat on, and they shall scourge Him, and put Him to death: and the third day He shall rise again."

We are told, "They understood none of these things." But through the darkness of His Passion come the words of reassurance to those who will believe and repent: "This day shalt thou be with me in Paradise." And He left us His command, "to continue a perpetual memory of His precious death and sacrifice until His coming again." If you would feel His presence on the way to the New Jerusalem, keep fresh and alive the memorial He provided.

ROOTING OUT PREJUDICE

An interesting experiment in religious understanding has been taking place in Germantown. The pupils of the Church Schools of Epiphany, Germantown, the Summit Presbyterian Church, the Second Baptist Church and the Germantown Jewish Center have been conducting what is called an Inter-religious School. The Christian children have been studying how the young Jew worships, and the Jewish children have been learning how the young Christian worships.

Recently the Jewish children attended a Children's Communion Service at the Church of the Epiphany, after having been prepared through lessons furnished by the Rector, the Rev. J. Wesley Twelves. After the service the young people from the synagogue adjourned to the parish house, where they asked questions about the church and the service and were answered by the pupils of Epiphany.

The children of all the Christian churches paid a similar visit to the synagogue and were fascinated by the colorful service conducted by the young Jews, in their prayer shawls and phylacteries. The questions asked indicated how impressed they were with what they had observed.

A visitation by all the groups to the Baptist Church to witness a baptism by immersion culminated the study.

The young people from all the churches learned how many things were common to each group, and they now have a better understanding of, and respect for, the distinctive qualities for which each church stands.

During the study, Rabbi Charry, of the synagogue, addressed the parents and adults of Epiphany Church at an evening meeting on the subject of "The Things That Unite Us." The whole endeavor was under the direction of the National Conference of Christians and Jews.

Educational Week for the Blind

One of the most interesting and illuminating events in the field of social work in Philadelphia is the annual Educational Week for the Blind which this year will be held from March 19th to 23rd inclusive in the auditorium of the Gimbel Store, which Mr. Ellis Gimbel has for many years generously provided to organizations and institutions concerned with service to persons who are blind.

The program will consist of four important divisions:

1—The exhibit and sale of goods made by blind persons living in institutions. Among the institutions thus represented will be the Chapin Memorial Home for Aged Blind, offering a variety of things made in the occupational therapy department of the Home; the Pennsylvania Industrial Home for Blind Women, which specializes in knitted and crocheted baby goods; the Pennsylvania Working Home for Blind Men, offering hit-or-miss rag rugs and brooms.

The Pennsylvania Association for the Blind will have for sale articles made by blind persons in their own homes. These articles will be, for the most part, household necessities

such as tea towels and aprons. There will also be a few stuffed toys.

2—The exhibition of religious books distributed by our own Church, the Lutheran Church, and the Council of Jewish Women.

3—Music and addresses are a special and interesting part of each day's program. On Monday, March 19th, which is the day our own Episcopal Church sponsors, there will be music by blind artists between 1 and 2 P. M.; a talk by a physician on eye conditions at 2:15, and an address by Bishop Hart at 3 o'clock, followed by an exhibit of folk dancing and gymnastic exercises by girl students of the Overbrook School for the Blind. On Wednesday afternoon part of the program will consist of games and songs by children of the Primary Department of the School. On Thursday afternoon the program will be provided by the sight-saving classes from the J. Willis and Elizabeth P. Martin Public School, under the direction of Mrs. Serena Foley Davis. On Friday the program will be devoted particularly to a discussion of the services available for

blinded service men. This is an exceedingly important and timely subject.

4—A lunch is provided each day by women of the church, or churches which sponsor that day. Our day, as we have said, is Monday. These lunches are always delicious. Mrs. John Slemons, 228 W. Johnson Street, Philadelphia 44, appeals to women of our Diocese for assistance in the form of donations of cakes and money, and patronage at the luncheon, which is served for fifty cents.

SPIRITUAL ENLISTMENT CRUSADE

On January 11th, in response to an invitation from Bishop Hart and the leaders of six other leading communions in the city, 240 ministers gathered in the Church of the Holy Trinity. Bishop Hart presided. Bishop Fred P. Corson, of the Methodist Conference, gave an address outlining the need of the renewal of interest upon the part of the members of our churches. A folder calling attention to the proposed Spiritual Enlistment Crusade was circulated among the clergy and, after full discussion, it was unanimously voted that we unite in an All-Philadelphia Spiritual Enlistment Crusade from February 14th to April 1st.

Bishop Hart said:

"In order that the Crusade may be successful, it is first necessary that the minister and officials of each church should clearly understand what is meant by the Crusade and then should agree to co-operate to the fullest extent in the objective; namely, that of making every member of every church a participating member.

"This may require a special committee; it may require letters to individual members of the church and visitation by special committee and publicity in the local church bulletins. It would be helpful if every church bulletin board carried an announcement to the effect that 'This Church is Co-operating in the Spiritual Enlistment Crusade.'

"The success of the Crusade lies in the fact that, at this writing, twenty-four different Communions have officially voted to support this united effort with a common objective."

Bishop Hart's Message



"The discipline of the achievable" is something which we churchmen need. The second study conference of the churches on a Just and Durable Peace, held at Cleveland, Ohio, January 16th to 19th, said:

"Christians must act in situations as they exist and must decide what God's will demands of them there. At all times they must keep the ultimate goals clearly in view but they have equal responsibility to mark out attainable steps toward those goals, and support them. An idealism which does not accept the discipline of the achievable may lose its power for good and ultimately lend aid to forces with whose purpose it cannot agree.

"If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal. That possibility is an imperative for Christians, who must constantly maintain tension with any secular order.

"The churches through their leaders have the task of assisting people in situations of this kind. Specifically, in the realm of world order, the churches must declare their understanding of the will of God for life among the peoples of the

world. They must do this while proposals are being framed. They must continue to do it after governments have made their decisions. When a concrete proposal for world organization is presented Christian leaders must help the people to decide whether it marks a presently obtainable step in the right direction and, if so, urge them to give it their support."

Representatives of virtually every major Church group, save the Roman Catholic, were present at Cleveland. Our Diocese was represented by Mr. Louis M. Washburn, Vice Chairman of our diocesan committee on Christian World Order, and Charles H. Long, Jr., Candidate for Holy Orders. With the United Nations Conference called to meet at San Francisco on April 25th, our people might well study the nine specific changes which the Cleveland conferences recommended should be made in the Dumbarton Oaks proposals. Our diocesan committee will be glad to assist any parish group in doing this. Phone Miss Frazier at the Church House for details.

The closing days of Lent, especially Holy Week, are dangerous days. We are so apt to become sentimental and indulge in a sort of religious spree. To multiply devotions is not to advance in devotion. Rather we should be seeking, in the light of the Cross, a clearer understanding of the problems before us. Would you like to see your parish more alive and vital? All right—will you undergo the discipline of the achievable? Will you rest content with well wishing or will you seek to mark out attainable steps toward those goals and support them with your interest, time and influence? May God enlighten our minds with the teaching of His truth and sanctify our hearts with the power of His grace so that we may rightly discern what His will demands of us in the immediate situations ahead and that we may have strength to do the same in our parishes and in the Diocese.

Oliver Hart

Department of Christian Education

Some interesting statistics for 1944:

Visitors to the Department of Christian Education Office, 1,169; number of people carrying on the work of the Department in committees, teaching and special tasks, 129; number attending schools and conferences, 925; number attending Youth Service and Presentation Service, about 3,300; number on roll of the Church School-by-Mail during the year, 317; contributed to the Lenten Offering, \$48,960.10; contributed to the Advent Offering, \$1,212.47.

On May 20th, when the children of the Diocese assemble on the grounds of the Episcopal Academy to present their Lenten Offering, will they have raised more than \$50,000? More important, will they have made a real effort and sacrifice so the work of the Church throughout the world can be carried forward? Will they have more knowledge and a better understanding of the Church's missionary work?

The Committee on Weekday Religious Education, Miss Helen C. Washburn, Chairman, is carrying on a very important part of the Department of Christian Education's work. An account of their activities in 1944 will be of vital interest to many. Here it is:

The Weekday Religious Education Committee is conducting its experimental school in St. Stephen's Church, Clifton Heights, for the third year. This school, which includes all twelve grades, and is operated on released time from the public school, has proved a helpful center in which to study the problems incident to a parochial type school. By the end of this school year the Committee expects to complete this phase of its study. The school was continued through this year so that the Interdenominational Council of Clifton Heights could study the wisdom and possibility of setting up a joint school next year. This has been the best year of the three for St. Stephen's School. Although public school enrollment is lower than last year pupil enrollment is slightly larger than last. We have a good staff, six teachers and a Director—and only two scheduled holidays for the whole year. Excellent contacts have been made and main-

tained with the public school and with other religious bodies. There have been meetings between our staff and the public school teachers, the clergy and teachers in the other Weekday Church Schools, St. Stephen's Sunday School teachers and the parents of St. Stephen's boys and girls. Our diocesan committee has been instrumental in encouraging the formation of an Inter-faith Community Council, which meets at stated intervals with the Supervising Principal of the Clifton Heights Schools.

Plans are being laid to undertake a study of the Interdenominational or Community Type School upon the completion of our work in Clifton Heights this spring.

Other sub-committees are actively at work endeavoring to recruit qualified teachers, to interview available candidates, to plan for teacher training and to study curriculum needs and materials.

The Committee continues its representation on the State and City Councils of Weekday Religious Education, and this winter is represented by two members on the Schoolmen's Week program on Weekday Religious Education.

PUTTING PRAYER TO WORK

The members of the Congregation of St. James', Kingsessing, are being enlisted for the Lenten season and until Ascension Day as a Fellowship of Intercessors. On Septuagesima Sunday prayer leaflets were distributed at both morning and evening services. The Rector explained the purpose of this special prayer activity of the parish in a sermon. Using as a text St. Matthew 18:19, "Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," he emphasized that Jesus was referring primarily to things that related to the Kingdom of Heaven. In this sense united prayer means power, and the assurance of accomplishment. We shall therefore pray as a Fellowship:

1. To enlarge our horizon of interests, to grow beyond self-centered petitions.

2. To pray not as individuals alone but as fellow-members of the Body of Christ, that His interests be our interests.

3. To pray prayers that will demand a living-out of the petition. (Thus you cannot pray for better race relations and at the same time treat with disdain a Chinese, a Negro, a Jew who chances to be in your company.)

4. To pray with the assurance that your prayer will help to bring the matter to fulfillment. (Just as the prayers of our forefathers have resulted in our many privileges and opportunities in a free land: public education, popular suffrage, etc.)

The topics indicated are:

Sunday—For St. James' Parish—"Bless us in our life and work."

Monday—For the Family—"That we live together in the Spirit of mutual forbearance."

Tuesday—For Our County—"That we show forth Thy glory among the nations."

Wednesday—For Better Race Relations—"That a spirit of friendly helpfulness and mutual sympathy may prevail."

Thursday—For Missions—"Lead us to be willing givers, that many laborers may be sent forth into Thy fields."

Friday—For the New World—"Give us the vision and courage to establish and maintain universal brotherhood and peace."

Saturday—For Spiritual Progress and Enlightenment—"Be Thou Lord of my heart and spirit."

In his sermon the Rector explained that this program was being sponsored by the Parish Chapter of the Daughters of the King. As a group the Chapter had read and discussed the Forward in Service leaflet, "The Fellowship of Prayer." This leaflet inspired their interest in a parish program of Intercession. A committee was formed, and this committee decided upon the topics, and edited fitting prayers.

LENTEN QUIET EVENINGS

Lenten Saturday Quiet Evenings will be held from 4:30 to 9 P. M., at St. Margaret's House, 5419 Germantown Avenue, Philadelphia 44.

March 17th—Eve of Passion Sunday. Conductor, the Rev. William N. Lanigan.

March 24th—Eve of Palm Sunday. Conductor, the Rev. William I. Edwards.

Please register in advance with Sister Ethelwyn. Telephone Victor 4612.

A YOUTH "HANG-OUT"

A teen-age canteen for boys and girls of the community, ages thirteen to seventeen, has been opened in the parish house of St. John's Free Church. Its name is "The

Hang-out." Credit for the canteen belongs to St. John's branch of the Girls' Friendly Society. Delores Allen, adviser of the Senior Division of the G. F. S., is in immediate charge, assisted by a committee of six men and six women.

Tips, Topics and Titles

By the Rev. Frederick Blatz

The tired and somewhat cynical writer of Ecclesiastes says, "Of making many books there is no end, and much study is a weariness of the flesh." To which many of us today may be inclined to utter a heartfelt Amen. Yet, in spite of the making of many books, we all recognize that they are a source not only of much pleasure but of inestimable profit. Perhaps no single invention has served to alter the course of history as the printing press of Johann Gutenberg, devised in the middle of the fifteenth century. The printed word has had power greater than that of princes and kings, the power of at once preserving and disseminating ideas which have proved revolutionary in the thought and action of the world.

But the fact still remains that there is a seemingly endless stream of books pouring from our printing presses today, and the despair of any lover of books is always in his realization that a busy life does not permit him to keep abreast of the new literature that is offered for his delectation and profit, to say nothing of the older books which repose idly and uncut on his shelves. To glance through so helpful a magazine as the Book Review Section of the *New York Times* is to be made painfully aware of the fact that while many may write books, there are few who have the opportunity to read them.

The reading of books, as indeed most of our activities, is determined largely by time and inclination. There are some of us who have the time and not the inclination to read, while others have the inclination but not the time. Yet for us who are taking our Lenten duties seriously there must be more of both than is usual. Our worship of God involves the whole man, his mind as well as his body and his soul. God gives us intelligence and reason, not only that we may use them to increase our comfort and effi-

ciency in the physical realm of life, but also that we may the more wisely and completely worship Him. The end of the "much study" of which Ecclesiastes complains is not to "improve our minds," which is indeed often a selfish and unworthy motive, but rather that our worship of God may be marked by a growing understanding of Him and of His ways. It is for this reason that any well-balanced program of Lenten devotions will include the reading and serious study of a worthwhile book or two—and this article is intended to offer suggestions which may prove helpful.

It hardly needs to be said that Lenten reading should include the regular study of the Bible, the Prayer Book, and the Hymnal. These three books contain the treasure of our devotional heritage from the ages, and it should be our purpose not merely to read but actually to absorb them so that they become woven into the very texture of our thinking and speaking. It is not possible to read the Bible entire during Lent, but it is a good plan to select a portion of it for special study. We could not do better than to devote our attention to the Gospels, more especially to one of them, say, St. Luke, and make ourselves thoroughly familiar with the text. We should use, concurrently with this, such books as are designed to help us in our understanding of what we read. A good commentary is indispensable, and there are none better than those in the Moffatt Series, particularly William Manson's brilliant volume on the Gospel according to St. Luke. This might well be supplemented by reading that wonderfully well informed book by H. V. Morton, *In the Steps of the Master*, which presents a good picture of the country and the people of our Lord's day, despite the fact that it is a traveler's account of a journey made through Palestine about ten years ago.

We may wish to go further in the world of books during Lent, and there are numerous suggestions that might be made. For example, we may wish to strengthen the fiber and tone of our devotional life by becoming acquainted with the spiritual exercises of others. A good general introduction to this subject is contained in a small volume by Evelyn Underhill, *The Spiritual Life*, at the end of which the author offers several helpful recommendations for further reading and study.

Ours is a day of "ideologies," when countless people are being taught by expert propaganda methods new systems of thought altogether at variance with the Christian teaching of life. It would assist us immeasurably to have a clear picture of Christian doctrine, that we may know what the Church teaches and be more certain of what we ourselves believe. There are many good books on this subject and we have space here to mention only a few. The Presiding Bishop's Book for Lent, *Earth Might Be Fair*, by the Rev. Richard S. Emrich, is to be recommended. There are three quite readable books written recently by C. S. Lewis, *The Screwtape Letters*, *The Case for Christianity*, and *Christian Behaviour*. A useful general survey of Christian teaching may be found in J. S. Whale, *Christian Doctrine*, or in W. Norman Pittenger, *The Christian Way in a Modern World*. There are two older books which may still be helpful to the general reader, W. N. Clarke, *An Outline of Christian Theology*, and Darwell Stone, *Outlines of Christian Dogma*.

It may be that we should wish to know more of the history of Christianity, in which case it would be helpful to turn to a brief and compact volume by Edwyn Bevan called *Christianity*, which in not more than a hundred pages tells the main outline of Church history. Williston Walker has written a more ample volume, yet admirably condensed, entitled *A History of the Christian Church*. The standard text on English Church History is M. W. Patterson, *A History of the Church of England*, and on our American Church we have W. W. Manross, *A History of the American Episcopal Church*.

Perhaps during this Lent our thoughts will turn to the post-war world and the part we shall have in it. There are numerous possibilities, but only a few may be mentioned. If you have not read Herbert Agar, *A Time for Greatness*, and Sumner Welles, *The Time for Decision*, you should do so as soon as you can. And it will prove useful to supplement these with three small volumes by the late Archbishop of Canterbury, William Temple, *Christianity and Social Order*, *The Hope of a New World*, and *The Church Looks Forward*.

There has been no opportunity in the brief compass of this article to offer numerous other suggestions for Lenten reading. Were our genial Editor not so firm in his request for brevity, we might have named several titles in the fields of philosophy, biography, the essay, the novel, and poetry which are useful to be read during Lent. It is often the case that our most helpful reading may be done in those regions which at first sight do not seem to be closely allied to the Christian religion. For instance, many would find themselves stimulated and helped by reading Plato's *Republic*, or Boswell's *Johnson*, or Lamb's *Essays of Elia*, or Thackeray's *Vanity Fair*, or the handy volume of Robert Browning's poems.

We must, however, conform to the editorial injunction and not mention these, but conclude quickly with the final suggestion that Lenten reading should be done with a single purpose in view, which is that we may make ourselves more proficient in the exercises of spiritual devotion, that we may more fully worship God in spirit and in truth. To be sure, the reading of books will not alone suffice for this nor take the place of our prayers, our meditations, our attendance upon special services of worship, and our other spiritual exercises. We read books during Lent because we know that our minds must grow as our bodies grow, that we must have a constantly increasing understanding of the God whom we worship and serve. He waits upon the worship of the whole man, body, mind, and soul; and our task is to concentrate every faculty and every energy upon growing, as Jesus grew, "in wisdom and stature, and in favor with God and man."

In the Diocese

Bishop Hart has announced that he hopes the communicant strength of the Diocese will be doubled within twenty years.

The fortieth anniversary of the ordination of Dr. Charles E. Tuke was celebrated at St. John's Church, Lansdowne, Sunday evening, February 11th. Bishop Hart and Dean Shreiner both participated. A reception was held in the parish following the service. Dr. Tuke has been at Lansdowne since 1922.

The Rev. Frank Nikel, Vicar-in-charge of Trinity Mission, Gulph Mills, recently confined to Bryn Mawr Hospital, has recovered sufficiently to take up his duties.

Almost \$1,000 was brought in to the Church of the Epiphany, Sherwood, through the "Epiphany Pence."

The Rev. Charles B. Dubell, Rector of St. Simeon's Church, recently celebrated his 74th birthday. He has been Rector of this parish for more than twenty years.

Three laymen who recently died left fine records of service in their respective parishes: George Alexander Adams West was organist and choirmaster of St. Luke's Church, Germantown, for 54 years; Allan Sutcliffe was a member of the choir of the Church of the Holy Apostles for 34 years; Clinton T. Garber was superintendent of the Sunday School of St. Paul's Church, Aramingo, for 28 years.

The Church Periodical Club of St. Luke's Church, Germantown, distributed 2,500 magazines and books among 20 institutions in 1944.

The Rev. Thomas W. S. Logan, Vicar of St. Michael and All Angels Chapel, Forty-third and Wallace Streets, has been conspicuous in social service with delinquents among colored youth. He puts to good use the clinical training received at Pennsylvania Hospital and Norristown State Hospital. He has secured paroles for nine boys who had been convicted of misdemeanors. He works with the Red Cross, War Chest, Y. M. C. A., Parent-Teacher

Associations and every agency striving to help his people.

The City Mission maintains the James C. Smith Memorial Home for Convalescents at Oakbourne, near West Chester. Guests are not permitted to make any payment or contribution towards the cost of their care.

One Saturday night in a pool room a man from one of our parishes asked another man to come to church the following Sunday morning. He promised that he would accept the invitation. "You are the first man to ask me to go to church, and I have lived here five years." The man who received the invitation is now teaching Sunday School in that parish.

The late George M. Huey bequeathed \$5,000 to Holy Trinity Church, West Chester; and the Home of the Merciful Saviour recently was awarded a substantial sum of money under the will of Henry F. Manges, who died in 1902.

The Rev. John R. Hart, of Valley Forge, was Chairman of a Religious Song Festival at Irvine Auditorium on the University campus, in connection with the observance of Brotherhood Week. Choral groups from Jewish, Protestant and Greek Orthodox churches presented some of the most significant music of each group.

The Rev. J. Clemens Kolb, Chaplain at the University of Pennsylvania, is delivering a series of seven addresses on "Problems of a Modern Disciple" at St. James' Church, Kingsessing, on Wednesday evenings in Lent.

On Friday evenings in Lent, at the Church of the Good Shepherd, Germantown, a series of addresses on the Dumbarton Oaks Conference were given by the following speakers: Dr. Merrill E. Bush, Mr. Robert T. McCracken, Dr. Alice A. Cheney, Mr. Edward W. Evans, Mr. Albert Linton, Mrs. Catherine Earle.

The mid-winter meeting of the Associate Alumni of The Philadelphia Divinity School was held at the School on February 6th. Service was held in the crypt of St. Andrew's Chapel, followed by luncheon

(Continued on Page 17)

Woman's Auxiliary

MRS. OLIVER J. HART, Editor

PRESIDENT'S MESSAGE

The National Executive Board of the Woman's Auxiliary asked that every Diocesan President appoint a Personnel Secretary who would be responsible for contacting schools, colleges and youth groups, to inform them of the opportunities that are open for Church work. I have appointed Mrs. George C. Bland, of St. Thomas' Church, Whitmarsh, to fill this position and am very happy to say she has accepted. The article that follows gives a further description of the work and the plans that have been made. Also the National Executive Board suggests that every parish plan to have a committee for preparing to meet the needs of the returning service men and women. A leaflet issued by the National Council, "When They Come Home," is very helpful.

MARGARET PACKARD.

OPPORTUNITY

The Church's Need for Professional Women Workers Is Urgent

In this country there are positions of leadership open to women in every branch of the work of the Episcopal Church. Moreover, those who know the Christian groups in other countries feel certain that at the end of the war there will come from these countries a great demand for American workers who will cooperate with native Christians in rebuilding and carrying on the work of the Church. Many women will be needed. For all these jobs the Church wants and must have intelligent women with specialized training who, above all, are devoted to the Christian way of life.

At the Church's training centers every effort is made to equip women with the special knowledge and skills that they will need for service in the Church. Also, provision is made for them to work in the Church under supervision during their training.

Scholarships to cover at least a part of the cost of training are offered to qualified young women by several of the departments and Dioceses of the Church, by the Women's Auxiliary and by other agencies of the Church.

It is imperative that the Church reach more women, convincing them of the importance of the work of the Church in the world of today and acquainting them with the possibilities for vocations within the Church. Definite steps are being taken to do this.

In this Diocese Mrs. Packard has appointed me as Personnel Secretary of the Woman's Auxiliary. A Diocesan Personnel Committee is now being formed. The extent of their work depends in large measure upon the women who are active in the parishes. If you are a leader of a group of girls or young women, you can call on me for suggestions for including in your program a study of the vocations in the Church, or for a speaker who will tell the group of the training for work in the Church or of the kind of work she is doing in the Church. Also I will be glad to give to any individual considering Church work as a vocation information about the necessary training.

MRS. GEORGE C. BLAND,
Paper Mill Road,
Philadelphia 18, Pa.
Tel.: Whitmarsh 1549.

THE MISSION SHOP

The Mission Shop will have a new stock of lovely hand-knitted baby things for Easter.

There is a great need for another show-case. If anyone knows where one can be obtained, please notify Woman's Auxiliary office.

COMMITTEE ON NEGRO WORK

The past year for the Committee on Negro Work of the Woman's Auxiliary has been a successful and stimulating one.

The loyal members of the Committee met the challenge of an increased budget of \$4,200 by raising that sum and also an additional \$200.

With the exception of \$850, which went toward the salaries of teachers in several Southern dioceses, the balance of the \$4,200 was given as usual to ten Episcopal Negro schools and colleges in the South, under the jurisdiction of the American Church

Institute for Negroes, a corporation responsible to the National Council. At several committee meetings members of the staff from some of these schools have given vivid pictures of their work in educating Negro youth under Church auspices.

The additional \$200, which was contributed went to the support of the work being done by the Rev. Bravid Harris, authorized by the National Council. Mr. Harris' task is to make a survey of Negro churches in Episcopal dioceses all over the country and to help in their reorganization along better lines. This is a great step in the right direction, and the committee is proud to have even a small share in such a forward movement.

Especially gratifying has been the increasing desire on the part of the committee members to educate themselves on issues pertaining to inter-racial relations. Realizing that after the war all racial questions will be of increasing importance, they look forward to sharing in this great opportunity facing Christian democracy.

EDUCATION

1944-45 STUDY-OFFERING

Prayer and action are integral parts of real study. To stimulate our prayers for the Mission of the Church, we suggest the use of "A Calendar of Prayer for Missions" (25c, W. A. office).

One channel of *action* is the special Study-Offering which, this year, is to be divided between St. Mary's School for Indian Girls, Springfield, South Dakota, and St. Luke's Hospital, Manila, P. I. This gift will go towards the salary of Miss Lillian Weiser, Superintendent of Nurses' Training School.

Late "News-Flash" from the Philippines: "Our missionaries are free to carry on their work in most areas. . . . St. Luke's Hospital, Manila, is doing work of heroic proportions in caring for the wounded as well as the usual ill patients, and our physicians and nurses, together with the chaplains, are working to relieve pain and suffering."

This offering *applies on our Missionary Quota*.

Checks should be made payable to "The Pennsylvania Branch of the Woman's Auxiliary," and sent to Mrs. William Jefferys, Church House, 202 South 19th Street, Philadelphia 3, Pa.

DIOCESAN BUDGET - 1945

	<i>ASSESSMENTS</i>	<i>Budget for Item</i>	<i>Budget for Bracket</i>	<i>Total for Brackets</i>
Support of the Episcopate		\$32,998.12		
Convention and Diocesan Expenses		26,274.47		
Rectors' Salaries and Pensions		8,000.00		
Less Income from Investments			\$67,272.59	
			—6,193.00	
TOTAL ASSESSMENT BUDGET				\$61,079.59

	<i>MISSIONARY BUDGET</i>			
Executive Office	\$8,434.62			
			\$8,434.62	
Convocations:				
Chester	\$3,158.98			
Germantown	3,408.25			
Norristown	6,044.52			
North Philadelphia	11,075.64			
South Philadelphia	7,521.62			
West Philadelphia	1,293.73			
Deans' Contingent Account	360.00			
			37,862.74	
Departments and Commissions:				
Church Work Among the Deaf	\$2,617.33			
Field Department	500.00			
Publicity Department	3,000.00			
Recruiting for the Ministry	2,000.00			
Christian Education	5,995.00			
Social Service	450.00			
			14,562.33	
Institutions:				
Church Farm School	\$12,000.00			
City Mission (Includes Blind and Court Work)	18,173.34			
Galilee Mission	1,290.00			
Seamen's Church Institute	2,902.50			
House of Rest	300.00			
			34,655.84	
Chaplains:				
Mont Alto	\$579.44			
Diocesan Corporation for Christian Work in Educational Institutions (Including State College)	6,272.50			
			6,851.94	
Miscellaneous:				\$102,377.47
Less Income other than Contributions				—2,089.17
				\$100,288.30
Week-day Religious Education	\$600.00			
Automobile Account	1,000.00			
Contingent Fund (General)	1,500.00			
Insurance—Public Liability	275.00			
Workmen's Compensation	150.00			
Mortgages—Interest	2,642.00			
Premium Mortgage Redemption Fund	2,350.00			
Reduction in Principal	2,700.00			
Taxes	726.62			
Mortgage Reduction	5,000.00			
Returning Chaplains	5,000.00			
			\$21,943.62	
Less Income other than Contributions			—215.00	
			\$21,728.62	
Episcopal Hospital	\$26,000.00			
Advent Offering	1,000.00			
			27,000.00	
				48,728.62
National Council Expectation	150,508.00		150,508.00	150,508.00
TOTAL MISSIONARY BUDGET				\$299,524.92
GRAND TOTAL BUDGET				\$360,604.51

<i>RECAPITULATION OF BUDGET</i>			
Assessment Budget		\$61,079.59	
Diocesan Missionary Budget	\$100,288.30		
Diocesan Miscellaneous and Non-Divisible	48,728.62		
National Council	150,508.00		
		299,524.92	
Net Total		\$360,604.51	

War Commission

The following is a part of a letter received by Bishop Hart from a lay-reader of the Church of the Crucifixion, now serving in the South Pacific with the Marine Corps:

"My dear Bishop Hart:

"I was a Lay-Reader at the Church of the Crucifixion prior to my enlistment into the Armed Forces.

"When we first landed in the Pacific our Chaplain was in a different section and could only come to see us once a month. I spoke to my Battery Commander about having services on Sunday mornings. He told me that he could conduct services, but since I spoke to him about it and had a Lay-Reader's license that I could carry on. From that time on I conducted the services in our area. There was an Army Chaplain here but he couldn't get to our section in the morning, and in the afternoon he was busy in another section. When he moved out I had complete charge of the base. It was while doing this work that I met a native missionary, who was most interesting. He preached to the fellows, and he in turn invited me to attend their services, and speak to them. I gladly accepted the invitation, and enjoyed the privilege of doing so. They had a choir of 300 voices which was most enjoyable.

"I am now in the Chaplain's office as his assistant. The work is most interesting. We have a very fine choir of which I am in charge, and also organist.

"Many have asked me if I was going to consider the ministry when I return to the States. There are a lot of things to think about before you begin to study for the ministry. Maybe it will be best to wait until I return home and then decide what to do. May I say in closing that when I return, I would like to have the pleasure of conversing with you."

• • •

A similar story comes from the same area concerning a Lay-Reader from the Church of St. Simon the Cyrenian. No Chaplain was available and the G. I. Lay-Reader volunteered to hold services. His work was so successful that a large tent was made available for his use.

• • •

The Bishop's Easter cards for those in the armed forces will soon be ready for distribution. The

clergy or parish committee chairmen should place their orders as soon as possible.

• • •

The following story came in a recent letter from England and indicates the respect that men of the forces have for Chaplains. The letter reads in part:

"I heard fine things of the Army Chaplains over here. A few nights ago a young Navy ensign told me of two unforgettable Army Chaplains he carried across in his L. C. T. Then he went on to describe an impromptu service in Normandie with a crowd of G. I.'s around a Chaplain singing 'Abide With Me' for all they were worth."

• • •

The financial campaign for the War Commission and the Army and Navy Commission started on February 9th with a luncheon at the Bellevue-Stratford which was attended by more than 400 persons. The address by Bishop Hobson was inspiring and gave a clear picture of the importance of a Chaplain's work as well as emphasizing the necessity of such projects as the St. Stephen's Club in Philadelphia.



(Official U. S. Army Photo)

PVT. CHARLOTTE S. BAILEY

of St. Asaph's, Bala-Cynwyd, a recent graduate of the Army Air Forces Chaplain Transition Course at San Antonio, Texas. When a Wac is assigned as Chaplain's Assistant, her duties may include being secretary, receptionist, bookkeeper, and often choir director and organist.

★ ★ ★ ★ ★

GOLD STAR CORNER

Holy Apostles and Mediator:

RICHARD A. MOFFITT
FREDERICK SENDINGER, JR.

Messiah:

WILLIAM C. PARKER, JR.

St. Matthew, Francisville:

WILLIAM H. MALCOMSON

St. Simeon:

STANLEY WILLIAMS

Note—The above list represents *only* the names forwarded to the Bishop by the clergy and concerning whom the Bishop has sent letters of sympathy.

★ ★ ★ ★ ★

RESIGNATION

Owing to the pressure of other duties the Rev. Thomas Meryweather has resigned as Executive Director of the War Commission, effective March 1st.

FORWARD IN SERVICE

WDAS is presenting six dramatic radio transcriptions, "The Living People," featuring well-known personalities of stage, screen and radio, on Sunday evenings from 9:15 until 9:30 P. M. The first of the series was heard on February 18th and they will be continued until March 25th, inclusive. These records were made for the Presiding Bishop's Committee on Laymen's Work. The diocesan representative is Chris T. Wyld. Members of the Diocese are urged to "listen in."

The Rev. John K. Shryock, Ph.D., former chairman of the Forward in Service Commission, is broadcasting over WFIL for the next few weeks, on Sundays from 1 to 1:15 P. M.

The office of the Commission is now in Room 16 and there is a file of material from the national headquarters, from the Forward Movement, and from the Presiding Bishop's Committee on Laymen's Work.

The clergy of the Diocese are asked to enter up Wednesday, June 6th, as the date for the annual Forward in Service Conference at the Episcopal Academy.

The Church News

Official Publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

202 So. 19th Street, Philadelphia 3, Pa.

Editor-in-Chief
THE REV. ALBERT O. JUDD

Business Manager
THE REV. J. JARDEN GUENTHER

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RESEARCH NEEDED NOW

Every large, growing business soon discovers that if it wishes to make progress it must do a certain amount of research work. So it either calls upon some nearby college for assistance or sets up its own research department, for which it gladly puts aside an adequate amount every year to employ the best scientists and statisticians that can be secured. Whereas in its childhood it accepted the voluntary and desultory efforts of some of its own inquisitive workmen, now it knows that its future depends upon securing experts who will give all their attention to the progress of the business, and whose discoveries will prevent a lot of waste motion and beating the air on the part of the management.

The Diocese of Pennsylvania has passed through just such stages of growth as that. As the population of these five counties has grown and the complexities of modern city and suburban life have multiplied we have always had a few people who observed changed conditions and collected and published their findings. Men like the Rev. J. Wesley Twelves, for example, have done very valuable work in their social and statistical studies of our Sunday Schools. But the time has come when we can no longer depend upon the kerosene lamps of incidental curiosity, we are badly in need of the light that organized research by trained men and women can bring, lest we waste our energy on unwise projects conceived in minds full of zeal but ignorant of facts.

Recently in England, whose experience runs parallel to ours for such long distances, the Chaplain of St. John's College, Cambridge, sug-

gested such questions as these for research: What kind of boys' organization works best in a parish of white-collar workers of about 300 members? What is the effect of introducing special kinds of services like a Parish Communion into a suburban parish? In the case of children between eleven and fourteen, is a Sunday School or a Children's Church more likely to produce regular church-going at a later age, in the suburbs, in a city parish, in the country? What are the mental differences between various denominations? In what kind of parish is it inadvisable to hold a mission? Among what type of people in a new section would a mission of the Episcopal Church succeed best?

In connection with the last problem everyone would agree that this Diocese should follow the example of the Roman Catholic Church and make a real scientific study of sites for new churches. The time is past when this vital matter should be left to the chance that some clergyman in a convocation may think we ought to start a mission in the new suburb of Pleasant View, though he knows nothing of the type of people who occupy those bright, new, red brick houses. During the last five years in Washington and its suburbs fifty new places of worship have been opened by the non-Roman denominations represented in the Federation of Churches. We should do the same here, but first of all we should have all the facts to guide us in our work—which requires research. Such research was done in Washington before any work at all was started.

Of course this would cost money. Therefore it will be rejected instantly by many. It will also require trained supervision, and that is hard to secure. But as for the money, we surely should know by this time that the more and better Churchmen we make, the more income our Diocese will have. And as for the staff, such an enterprise as this should be associated with The Divinity School, and perhaps the social service agencies. Besides, there are a number of the clergy who are interested enough to give part time, and no doubt we have some laymen in the Diocese who know how to use the new statistical methods in analyzing the data gathered together, which is a science in itself, and most important.

This is an urgent matter and should have a high priority rating. It is just as true in Pennsylvania as in England that, as one writer says, "With the possible exception of the Roman Catholics, the Church has lagged behind in research, so that those engaged in active pastoral work, while they have a wealth of learning behind them on the theoretical side, have relatively little of connected data to help them on the practical side." St. Paul did better: "I so run, not as uncertainly, so fight I, not as one that beateth the air." Let us have some organized research so that like the great apostle our aim may be more accurate and our efforts more fruitful.
G. C.

REGRETFUL FAREWELL

This is practically the first issue of THE CHURCH NEWS in eight years that has not been shaped to a large extent by Mrs. Edyth B. Deakyne. She came to us as Business Manager under Bishop Taitt and as such served with vigor and high intelligence. This is borne out by the many active advertising accounts that help bear the expense of publishing our diocesan paper. It is also seen in the fact that she leaves a cash balance in the bank at the close of her service.

But Mrs. Deakyne's efforts and service were by no means limited to that field. She was constantly on the alert to check on items of news interest and secure information that was both accurate and interesting to be passed on to our readers. Much of the work of actually putting the paper together and planning for cover designs came under her hand. Obviously, therefore, we shall all miss her in the months ahead but wish her every good fortune in new undertakings.

THE COVER

Our cover this month shows in detail the beautiful design above the west door of St. Mark's, Philadelphia. It was conceived and executed by the D'Ascenzo Studios, through whose courtesy the illustration for the cover was supplied.

TO THE AUXILIARIES

"There's nothing so rare as a day in June," so the old adage reads—but to us at the Episcopal Hospital nothing surpasses our day in May when we are able to hold the annual "May Fete" on the grounds of the Hospital.

Hope springs eternal and we wait for victory and peace to free us from the present transportation difficulties in order that we may all be together again.

Throughout these sad days of war your generous co-operation has been greatly appreciated, and your individual fetes can, of course, be held at your convenience during the year, but this earlier reminder is being sent at this time with the thought that you too might prefer the months of spring.

The May Fete Committee extends greetings for a happy year for one and all and repeats its gratitude for your enthusiastic financial support. May we all meet at the Open House Tea next November when I hope wars will be no more.

BLANCHE MCNEAL,
Chairman of Publicity.

DIOCESAN LIBRARY

The Board of Control has been encouraged by the interest shown by so many people. During the past year over eighteen hundred books were circulated, according to the report of the Librarian, Miss Florence E. Gillen. Sixty-five new books were purchased. The Magazine Rack, in Room 11, has current issues of various American and foreign church papers. To browse through them is a liberal education.

WALTER C. PUGH, *Secretary.*

BISHOP TUCKER COMMENDS RED CROSS WAR FUND

The Presiding Bishop writes as follows in commending the annual Red Cross War Fund appeal:

"It gives me great pleasure to commend to the churches of the various communions in the United States the appeal for the American Red Cross War Fund in 1945. The past record of the Red Cross in relieving human suffering is too well known to need any commendation from me. It is obvious that the world situation

at the present time will make greater demands than ever before. I trust, therefore, that the Christian people of this country will recognize this fact and be generous in their support."

Sunday, March 18th, has been designated as the day for special appeal to church people to support with money and personal service the effort to raise a fund of \$200,000,000.



THE REV. J. JARDEN GUENTHER

NEW DIRECTOR OF PUBLICITY

On the nomination of the Department of Publicity the Bishop has appointed, as of February 1, 1945, the Rev. J. Jarden Guenther as Business Manager and Advertising Director of THE CHURCH NEWS and Director of Publicity, succeeding Mrs. Edyth Deakyne, who resigned January 31st. He will hold these positions together with his other duties as Chairman of Forward-in-Service and Rector of St. Peter's, Great Valley.

Mr. Guenther will be in his office at the Church House Monday, Wednesday and Friday. Miss Johnson has been assigned to the Department of Publicity and will be in the office every day from 9 to 4:45 o'clock.

Secretary's Notes

It is so easy to put off until tomorrow what was due to be done yesterday. Every Rector received blanks for his Parochial Report the latter part of December, with the request to return the same to the Secretary February 1st. It may be true that the Accounting Warden is a slow-moving person, or the audit has not been made, but the delay makes double work for the Secretary.

As a member of the Church, did you ever inquire of your Vestry as to who holds title to the Rectory, Parish House and Church? Where is the deed? Could the property be ordered sold by the Court because of unpaid bills contracted by the Rector and/or Vestry? These and many other questions are perplexing even to the average vestryman. The best protection is to see that the title is held by the Church Foundation. This is a corporation created by the Convention of the Diocese of Pennsylvania to hold property and trusts. The Rev. Dr. Hartshorne is the Executive Vice-President of the Church Foundation, with office in the Provident Trust Co., 17th and Chestnut Streets, and he is most willing to co-operate if you have questions to be answered about your property or funds.

The Executive Council voted to use the balances in the surplus accounts to reduce mortgages for which the Diocese is responsible. Five thousand dollars was assigned to the Convocation of Chester to match certain amounts raised by the Missions themselves. The mortgage on St. Ambrose Mission, St. Mary of the Annunciation, Ascension (Rhawnhurst) have been paid in full. A committee headed by Dean Caley is making further study of other mortgages. The Bishop urged the Council to clear up mortgages before appropriating money for new work.

The humble pence can was a great boon to Zion Church in reducing its mortgage. At first the members were skeptical about pennies doing very much but the committee kept on the job and distributed and collected these cans every month for the past seven years.



Communion-Service Altar Appointments

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Several thousand dollars has been collected without a strain on the givings of any member.

Congratulations are being extended to the Rev. Dr. Hartshorne on the completion of fifty years in the ministry. Dr. Hartshorne was ordained in All Maints, Moyamensing by Bishop Whitaker, February 21, 1895. Dr. and Mrs. Hartshorne will celebrate their fiftieth wedding anniversary on April 25th.

Congratulations are also being extended to the Rev. Dr. Tuke, of St. John's, Lansdowne, on his fortieth anniversary in the ministry.

CHARLES H. LONG,
Secretary of the Diocese.

NEEDS AT ST. MARTHA'S

Bottles for the Medical Dispensary are always needed—especially the three and four-ounce sizes. We do thank all who have helped and we hope that they will continue to keep us in mind.

There are three "appeals" which we hope will be answered:

First, two Girl Scout leaders, at least twenty years old, who will be willing to take the Leadership Training Course.

Second, a young couple to assist with the Teen-Age Canteen on

Thursday evenings. They should enjoy dancing and be able to give instruction in simple dance steps and participate in the games.

Third, please remember our Rummage Sale to be held in the spring! Articles left at the Church House and marked "For St. Martha's House" will be collected.

BLANCHE M. NICOLA,
Executive Director.

A PRAYER FOR BROTHERHOOD

God of the nations, Who didst proclaim peace through Thy prophets of old and didst send Thy Son, Jesus, to reveal Thy loving kindness to all the world, overrule, we pray Thee, the pride of men and teach us that we cannot truly please Thee until we accept as our brethren Thy children everywhere.

For all witnesses to such brotherhood—whoever they were and whenever they came—we give Thee thanks.

In humility of spirit, in comprehensive love, with Christ-like compassion, help us to serve our day and generation to the upbuilding of Thy Kingdom.

We offer these our petitions to Thee, the All-Father, in the name of Thy Son, Jesus, the Prince of Peace.

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BISHOP HART COMMENDS BOOKLET

The Rev. William J. Alberts, Rector of Christ Church, Media, Pa., has just had published a little booklet entitled "New Meditations on the Way of the Cross." Bishop Hart, after reading the work in proof form, wrote a commendation to the author as follows: "I am very glad to commend your booklet to accompany the Stations of the Cross. It seems to me to be very loyal to the Prayer Book. I am sure that those who use this form of devotion will find this booklet helpful." The commendation appears in the booklet.

Based upon incidents in the life of Jesus from His condemnation before Pilate to His burial in the tomb, the work presents an illustration of the scene described, and a brief meditation upon it, in which the suffering of Jesus is related to the world's suffering today.

A complete form of service, this series of devotions is such that it can be used in any parish. Devotions are taken largely from the Prayer Book. Copies are being sold at cost to insure wide circulation. Further information may be had at the Church House.

DANGER AHEAD

The annual meeting of the Board of Managers of the Sheltering Arms pointed out that undesignated legacies were being used for the imperative needs of the organization. Designated legacies, on the other hand, are credited to the principal of Trust Funds as received.

It was reported that the operating deficit for the fiscal year, ended May 31, 1944, is \$462.25, after expending legacies amounting to \$1,409.62, so that the total deficit for the year, if the legacies had not been used,

would have been \$1,871.87. For the seven months, ended December 31, 1944, the operating deficit was \$800.34, and no undesignated legacies were used.

REVELATION FOR TODAY

And behold, I saw before me an angel with a lighted candle, and with her were many laborers in the Kingdom of God from the branch of the Church called Episcopal. And as I looked, there were other angels with candles to lighten the world, and a great company of workers from all branches of the Church who proclaimed the Kingdom of God. And a Lutheran was beside me, and on the other side a Presbyterian, while before me were the Friends whose deeds of mercy were written in the Book of Life. And lo, it was a meeting of the Union of the Church.

And a messenger stood, tall and stately, who had been around the world several times. He proclaimed that if the world were to be saved, the people, the followers of Christ, must be willing to sweat blood and tears for Him. He told the people that miles away on the other side of the world there were soldiers praying, but that their prayers could not be heard for the roaring of guns and the blasting of bombs. The messenger proclaimed that the Church must band together for the sake of peace and the Kingdom of God.

And behold, it was the twenty-first birthday of the Union of the Church, and there were promises that it would grow and grow and grow. And those of us who had felt like giving up under the heavy strain and chains were reinforced with the Spirit and decided to fight for Christ to the end.

DOROTHY E. KOHL.

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What Is Good Church Music?

Our Service Is in Worship of God
We Should Offer Only the Finest

By N. Lindsay Norden

If a number of people were asked the question, "What is good church music?" there would, no doubt, be great differences in the answers given. These would vary in terms of musical understanding, musical history and experience and general intelligence. The only answers that would have any value would be those given by people whose opinions were worthy of consideration. For it is a fact that when art in any form is discussed those who know the least are the ones who talk the loudest and the longest, expressing very decided opinions. At present, church music consists of anything from the cheapest and trashiest to the finest and worthiest. But it has not always been so. For in the earlier centuries the church was the controlling element, and the choice and style of its music were not left to unguided persons with little or no taste and musical background. The early music of the Roman Catholic Church as well as that composed under the Lutheran influence attests to this fact. All early music was church music, for the church possessed the learning and education which for many centuries it controlled. The secular style did not develop until a much later period.

There are two points of view regarding church music and these are essentially at variance with each other. The one is music as an art and the other is congregational participation. The church has many marvelous treasures in musical form in its archives: magnificent motets, anthems, Te Deums, Magnificats, etc., which are rarely, if ever, heard and their place is taken in the main by inferior, popular, "jazzy" rhythmical pieces. When these pieces do get a presentation it is in a concert hall, not in the precincts of the church for which they were created. This is undoubtedly the reason for the growing indifference of musical people to church attendance. Music is a powerful language whether one wishes to recognize this or not. It is a much more powerful language than the spoken word. The great orchestras, the outstanding choruses, the operas, the prominent soloists have their worshippers

and these admirers do not attend merely to be amused. They absorb music since it has a great influence in their lives. They cannot, in fact, stay away from it. It brings to them a spiritual, a divine message.

In the secular world there is much preparation for participation in musical activity, but in the church field this is generally confined to a weekly rehearsal of perhaps two hours. There are only two ways to secure good vocal material for choirs. One is to pay those who have already attained good vocal standards and the other is to train such material in the church. As far as the post of organist and choir-master is concerned there are no standards whatsoever and the incumbent may be completely inadequate or well prepared for his work.

There are splendid choral compositions published in this country that only a very few choirs can or do sing. These are not dry, academic pieces; they are gems of church music. To be present at the performance of such a great composition is a memorable event, a great inspiration, a great privilege for those who appreciate music. To appreciate great church music one must be prepared. To appreciate anything fine one must be prepared. The man who has developed his musical taste is far above the man who has not. As George Ade has so aptly said: "We are all somewhere between 'The Maiden's Prayer' and Brahms' Fourth Symphony," but the unfortunate person is the individual who stays nearer "The Maiden's Prayer" type of music and does not approach, at least to some degree, the fourth symphony of Brahms.

To return to the question, "What is good church music?" we may know that there is an endless supply of good church music if the churches would only use it. There is the early Catholic group of composers, the Lutheran group, the marvelous music of the Russian church, some quite fine English and American music, though the latter composers have had a more difficult time keeping away from the strong secular style of this age.

When a man attends a church service he should hear music that

he hears nowhere else. Here his experience should be unique. The music should not be considered amusement. It should not be worldly, in any sense. It should not be rhythmical or suggest the theatre, or the music hall, or the military. It should be solely and exactly of the church, nothing more, nothing less. To a large degree the church has lost its influence over humans; it has tried to be "popular" and has lost thereby. To whatever degree a church service tries to simulate a Y. M. C. A. meeting, a Rotary meeting, or any secular gathering, just so far is it failing to give to mankind a spiritual, divine influence, a feeling of the Presence of God. The Catholic Mass and the Liturgy of the Russian church create the feeling of God's Presence, and one cannot fail, when in attendance at such services, to realize that there is much that is beautiful and inspiring.

There cannot be any compromise on good music. There is a standard upon which most of those who have the right to judge would agree. Good music does not necessarily mean extremely difficult music. There is much good music that is easy to produce, though, of course, the greatest masterpieces are difficult in varying degrees. But it must not be assumed that all easy music is good. The rule does not work both ways. Good church music must contain these qualities: it must be reverent, without "catchy," sugary tunes; it must have a sensible text, preferably biblical; it must not be rhythmical or "jazzy"; it should contain no "barber-shop" harmonies; it must have been composed by one who has caught the religious influence (very important); it must not have been written with the idea that it will "sell"; it must be permeated with church atmosphere.

I have mentioned the art side of church music; now a few words on the congregational side. Only a limited number of people in a congregation can sing, and a smaller number wish to sing in public. This is generally misunderstood, for it is assumed that a church service is a failure unless there is a good rousing sound from the congregation.

It is quite right that those who wish to participate should have the opportunity to do so. So we have hymns for the congregation, and, in the Episcopal Church, chants also. For those who get something from self-expression, even though it be

quite crude, this is their part of "doing." No massed singing by untrained and unmusical voices, however, can produce anything very impressive or comparable to the power and force of great compositions, even though such singing releases certain religious emotions, or gives the participant genuine pleasure. Congregational participation should be retained in public worship, but it can easily become a liability instead of an asset and also made absurd through the singing of "Gospel Hymns" and like musical atrocities. Any one whose idea of religious music or worshipping God centers around "The Old Rugged Cross" or "Ivory Palaces" is not a fit person to pass any judgment concerning church music. Obviously such a person does not understand the most elementary matters relative to church music. There are many fine, good hymns, such as "O God Our Help in Ages Past," "A Mighty Fortress," "O Come Emmanuel," "Adeste Fideles," etc. These come under the classification of good church music. Cheap, swingy tunes may be all right at a summer camp or a young people's meeting but they are ridiculous, entirely out of place, in a church service. Young people will, however, sing good hymns, too, if they are allowed to. The schools have done much to improve students' taste for music, but the church has not supported the schools in this respect.

A strong criticism of the new hymnal is that many tunes are transposed to keys too low. This has been carried out with the idea of lowering the pitch of the melody so that all parts can sing it. But much is lost. Many tunes depend entirely upon the brilliance of their tonality to sustain their particular character. They are not unison tunes, they were not so conceived and they cannot be made into unison tunes. Every composer conceives a tune in a given key and he selects that tonality as a proper setting for his composition. The whole character of the hymn is changed. Try playing "Adeste Fideles" in the key of A, the key it has been in for many years, then play it in G major, as printed in the new hymnal, and observe the effect. It is ruined. All the brilliancy of the key of A major is gone and instead we hear the more complacent and less energetic tonality of G major. Some hymns are good unison; others definitely

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are not. For the all-unison enthusiasts let me suggest that the organ, too, play only the tune! Ridiculous, of course. When a choir sings in unison what it seems to gain in force it loses in brilliance, for one tone increased in power does not sound as full as four tones. The harmonics of the four voice-parts add much to the effect. These are lost in the single tone ensemble.

We must always remember that our service is in worship of God, the Creator. We are not singing to amuse ourselves, or the chairman of the music committee, or the minister, or a heavy contributor, though unfortunately in some churches

these matters are considerations. We should offer to God only the finest of which we are capable. The lessons from the Bible are assigned by the church to be read to the congregation. They are not selected to please someone. In fact the truth contained in any lesson may be a bitter reminder to someone hearing it. Similarly, the music should be prepared with the idea that it is the right music for a congregation to hear. Mankind is made up of all sorts and conditions of humans and not all can offer the same things, but whatever we offer it should be only our best, and we should constantly strive to improve our standards.

Let the Church Face Reality

Problems of Education, Denominationalism, and Morals

By the Rev. J. Clemens Kolb, S.T.D., Chaplain, University of Pennsylvania

"Every clergyman should have in his possession Public Law 16 and Public Law 346," declared George A. MacFarland, Professor of Accounting in the Wharton School of the University of Pennsylvania, Chairman of the Advisory Council for Veterans at the University and Co-ordinator with the Veterans' Administration, at the Midwinter Conference of the Corporation for Christian Work in Educational Institutions, Diocese of Pennsylvania, held at the Church of the Mediator, Philadelphia. "Even the veterans don't know their rights. It is true that they are told about Public Law 16, concerning the rehabilitation of veterans, and Public Law 346, better known as the G. I. Bill of Rights, but they are told at the time when they are being discharged from the service and they are thinking about getting home or getting a job or getting married, and it goes in one ear and out the other. Every clergyman should be in a position to advise and guide the veterans in his parish as soon as they come home."

Mr. MacFarland pointed out further that testing centers were being set up all over the country to discover returned veterans may go to discover their aptitudes and abilities and to help them in the problem of re-orientation to civilian life. "A veteran doesn't want to be made a hero of; he doesn't want to be pampered; and he doesn't want to be pumped," he continued. "He wants to be treated as a human being. Friendly thoughtfulness is what they

want." As a bad example of our attitude toward the returned veterans, he cited the case of two soldiers waiting for a table in a restaurant. "One of the veterans was minus a leg. A gushy young woman stopped, looked at him, and said, 'Oh, my, you have lost a leg.' The veteran looked down and remarked, 'Darned if I haven't.' 'Did you lose it on the battlefield?' she asked. 'No,' he replied, 'I was trying to get into a taxi and someone slammed the door.' Don't ask the returned soldier too much about his experiences. Let him tell you what he wants to tell you, if and when he tells you at all."

Mr. MacFarland was followed by Chaplain Francis B. Sayre. According to Chaplain Sayre, the Church faces three problems. The first, Christian education. "I picked 117 enlisted men at random from my ship," he said. "They were of all denominations and none. What surprised me was the high average of religious education—8.2 years—a much higher total than I ever expected. In spite of this high general average of Sunday School education, their ignorance was abysmal. Less than half of them could make any distinction between the Old Testament and the New. We picked some of the commonest books of the Bible and all but a very few thought that Romans was in the Old Testament, probably because it sounded old. Only 47 out of 117 could give the names of four of Jesus' disciples. When it came to some of the terms

like incarnation, hardly anybody knew what they meant. And our grading was extremely lenient. Anything that could possibly be construed as being correct was given credit. Something has to be done about religious education. As it is at present, it is almost a total flop." He suggested that it must be made a part of secular education and also that church schools, even of different denominations, should combine in order that the children might have both the advantage of numbers and also adequately trained teachers.

Secondly, denominationalism. The veteran is confused because of the different claims of different churches, the superstructure of the faith, so to speak. He is interested in religion of a very simple sort. He wants to know about God and he wants to know about Christ, but he is not interested in the differences of faith of sect and sect. When he comes back from the war, if he finds the fundamentals of the faith stressed, he will come in and be the best vestryman we have; if they aren't, he will leave and never come back.

The third problem is morals. "Preach to men about how little they really know of Christian standards," he said. "Preach to them about the Seventh Commandment and they come up to you and say, 'But, Chaplain, I am not married. Why can't I do as I please?' The Church has a tremendous task ahead," he concluded, "and the future of the Church lies in its ability to meet critical problems of education, denominationalism and morals that are facing it today."

In the Diocese

(Continued from Page 6)

at the Fairfax Hotel. The Rev. Stanley Wilcox, President of the Alumni, conducted the service and presided at the luncheon. Bishop Roberts was the luncheon speaker.

The Rev. Silvio G. Biagini, Vicar of the Church of St. Mary of the Annunciation, celebrated the 25th anniversary of his ordination on February 4th. The Rev. T. E. DellaCioppa preached the sermon; the Rev. L. C. Hurst and the Rev. E. M. Baczewski took part in the service; and the benediction was given by Dean Shryock, of the Convocation of North Philadelphia. The congregation and friends presented the Vicar with a check for \$700.

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